Volume XII Chicago, Ill., February, 1936 Number 11

The Liberalist

Circumstance

"E'en the little waves that idly dance
Against the cliff, will crumble it to sand;
And so, with ceaseless toil the slightest hand
May wear away the walls of circumstance."

—From "Erosion," by Clarence Hawkes.

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The Peoples Church

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THE LIBERALIST

Preston Bradley ..... **Editor**

Grace Thayer Bradley ..... **Associate Editor**

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MEDITATION

"We are grateful, O, eternal and divine Heart, for the opportunity which is afforded us out of the entire experiences of the week for this moment of spiritual culture and of spiritual perception, and as the winter deepens and as life goes on our utter dependency upon this inspirative quality which we seek of culture and encouragement becomes more necessary and becomes more real to us. It is the deepest desire of our hearts this morning that to that vast multitude of people who are trying to find the answer to the enigmas of life and the relief from the tensions of life by all sorts of experimentation that sometimes only lead them into still deeper agony, might see this morning that which we are attempting to portray and interpret as clearly as possible that the one divine source by which every difficulty can be successfully encountered and life can be beautifully enriched is in utter departure from the transitory and temporary things of the world and dwelling for a moment on those higher relationships of the things which have enduring quality.

So, today, if there are those who are listening who find life difficult and have reason to be despondent and discouraged and who feel that life is in conspiracy against them, we would ask that in the quiet association of this opportunity afforded us there might be resurrection and a renaissance of those fine and beautiful ideals which may have been a part of the life at some time in its journey. We would ask that those who feel in the denseness and difficulty of life that there is no adjustment that can be made that will overcome and defeat the permanent or temporary conditions, might this philosophy and this understanding be realized in their hearts and lives.

We would use this opportunity of bringing inspiration and helpfulness, directive guidance, creative control, devotion and sacrifice to everyone that is tired and weary of much that life has offered them. So might this moment be one which will be endowed with the enrichments of life that they might know and understand more deeply and more fully the power that is the inevitable result of such practice.

Out to every heart and every life, of every creed and every faith, of every degree of society and of every kind of intelligence, out to everyone who is in association with us at this moment, we would send the spirit of love and of inspiration and the spirit of sympathy and understanding that in uniting with that spirit would make life more deeply significant than it is.

We would remember in our thought this morning all those of our congregation who are ill, all those who are suffering anguish of body or soul, all who have been stricken with grief and whose heads have been bowed in tragedy, every home that is experiencing this day difficulty and sorrow, disillusionment and frustration, no matter what it is, if they permit these words to come may they carry healing and comfort and

helpfulness and may they be the attestation of the only purpose for our work that we might be instrumental in bringing to a confused heart a little more adjustment that shall be consonant with dignity and with life, to a grief-stricken heart that shall find through their tears a deeper awareness of life's meaning, an ill body that through the pain shall come a deeper sensitiveness of life and its enrichments, and so as we garner up these thoughts we would present them in one expression and that expression would be freighted with love and garnered with kindness.

May the spirit of that which is everlastingly true, permanently beautiful, divinely good rest, abide in every heart that we might make life an adventure of distinction, of charm, and of love."

"HOW TO RELIEVE LIFE'S TENSIONS"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, January 12th, 1936

"Every intelligent person who looks out upon the modern world cannot help but discover that we are in a world of unprecedented tension. I know of no word which more accurately describes what our German friends have called the "Zeitgeist" of modern civilization than the word 'tension' and when we stop to remember that the world has not had a normal year since 1914, making twenty-two years of abnormalities, abnormalities which have revealed themselves in every department of human life, and have, of course, rebounded against the sensitive subconscious plate of every individual life, so we have a modern civilization which for more than two decades, both externally and internally, has depended upon an abnormal condition for much of its inspiration and for much of its development.

This, of course, immediately, to every thoughtful person, creates inevitably an increase in the difficult task of individual adjustment to society and of individual adjustment to one's own inner ideals of life, with the result that these twenty-two years have been unprecedented in importance as well as in difficulty. All of us and every institution which has lived through these past two decades have known what it has meant to face unprecedented challenges, unprecedented conditions. The very foundations have been swept aside, security has been ruthlessly cast asunder, many of those ideals which we felt and which we might have had verified through human experience were suddenly torn from the moorings of our life, and all of us have had to meet through these past twenty-two years a very special challenge in order to maintain our poise and to live lives that are commensurate with the suggested potentiality which comes to us in our better and higher moments for every individual, no matter how difficult they may find the experience of life or livelihood, have these better moments, and it is these better moments when, we receive a flash of the resurrected idealism that might have been crushed by the experiences of life that constitutes for us the inspiration toward living life more brilliantly and vitally.

One of the problems which I find constantly occurring both in my own life and in the lives of the people with whom I am thrown in association, is this question of how to meet the tensions of life, how to relieve these tensions of life most of which are not of our own creation but which are presented to us as the vic

tims of a certain condition of the world itself, for many of these things are not of our choosing. When I see individual lives suffering tremendously and with great anguish and deep pathos some of the experiences which they are compelled to endure, I know that those are not of their selection. I know that we do not deliberately set out in life and seek to possess experience the very possession of which only brings unhappiness and misery to our souls. After all, ladies and gentlemen, the only word that properly designates our relationship is the word 'victim'—we are victims, and because we are victims and because many of these conditions which surround us are not of our choosing, neither are they of our own creation, it requires a very special type of heroism and it requires a very special quality of courage in order to meet the inevitable tensions of life that come from these unsought experiences of ours.

I could spend the entire morning rehearsing for you what some of these experiences are, but I am looking into the faces of people who do not need such rehearsal, for I have shared with you the anguish which comes to your hearts with the loss of a loved one, sorrow when some of your securities and anchorage that you relied implicitly upon for the future were suddenly taken away from your lives. I have shared with you the disillusionment and the frustrations and disappointments which have come to you, of the disappointment perhaps of your children, I have shared these things with you during the years, and so I feel that my congregation and my people do not need that I should merely rehearse specifically what some of these great challenges are. My task is a much larger one and much more difficult and which I am attempting with the realization of the limitations which are inevitably a part of so great a problem.

I am not going to deal with this question of tensions as we find it manifested in physical proportions. We all know the inevitable relationship which exists between a mental attitude toward life and a degree of physical comfort which we enjoy, but we also know that much of our modern civilization is in direct conspiracy against relaxation and against poise, so that many of us for six days, or five, or whatever it might be, are most of the time living under great pressure where we are constantly concerned, constantly annoyed, constantly deliberating, constantly at the mercy of a society, constantly a part of just such a nervous, tremulous age as we are now in, and we know what happens to the physical medium through which the spirit of the personality is conveyed in modern society by just such an experience. We know that perhaps we have all suffered physically from those tensions.

Now, the releasement of the physical suffering from those tensions is adequately treated in the realm of science and of course association with that scientific realm gives a definite understanding of the relationship of the mental attitude of the individual, but the actual releasement of the tensions of the physical are treated in such books as Pitkin's 'The Art of Relaxation,' and 'The Art of Leisure,' and in a multitude of other books. I am not concerned with that this morning, I am concerned with the spiritual tensions of life, I am concerned with the treatment of the theme with that hidden area of every individual life, that hidden area that very frequently is kept secretly guarded from the intrusion of everything else, that area of your own inner life that you do not even share with your most loyal and devoted friend, or your wife, or your husband. Every individual has just such an area. You have

a secret altar, if you want to call it that, in your life, and upon this sacred altar of your life you are constantly placing the objects of your devotions and you are constantly bringing to that secret altar those tendencies which either make for a finer mastery of life or make for its complete and dismal failure. It is that secret temple of your inner spirit that I choose to enter this morning, it is that which is the sacred of the sacred that you do not permit being violated by anyone no matter how close that one might be to you.

I look out today in our modern world and I see increasing evidence of the relationship between the snapping of these tensions of life when they suddenly become unbearable and result in a complete change in your life associations, or when they suddenly result and finally end in some disastrous tragedy, a tragedy that spells sorrow for your family, anguish for your friends and collapse of your own life. We are seeing today in every newspaper which we pick up a verification of this inevitable result of the tensions of life. There are those who cannot stand it and who have no poise and no will and no ballast and nothing of a directive character that will concern itself directly with action and suddenly they seek a way out and the way out reveals how the secret tensions have been hovering over the life and a part of the inner life for sometimes many, many years. That is why, when it suddenly happens and these tensions snap, someone will say: 'Why, he (or they) were perfectly all right, I talked with them on the telephone, I had a letter from them yesterday, I met them on the street and they were perfectly all right, no reason in the world for any such condition existing, no apparent reason for any such act at all, perfectly all right.'

I meet a vast number of people all the time that externally seem to be "perfectly right" and I wonder, as I look at them. I sometimes get a flash of it before I am introduced to an audience to whom I speak. I think of it when I sit in my chair while the choir is singing and I cast my eyes about the visible congregation and I look into your faces most of whom I see every Sunday morning of my life, and I wonder, as I look at you, what the inner tensions of your life are that some of you are carefully and secretly guarding from the knowledge of others and sometimes even from yourselves. I wonder what these secret battles are that you are fighting. I wonder what that inner world of your subconsciousness, that world where you are building impressions, where you are creating conditions that in themselves are the materials that when the crisis of life comes will be the implements that will bring you victory.

I covet this morning giving you the secret. I look at young people sometimes and I see them in their little social gatherings, I see them happy, I see their faces wreathed in smiles, I see them in their joyous happiness in meeting each other, I see all the joy and glory of youth and I wonder, I wonder at the secret tensions of some of those young people, those hidden areas of their inner lives that will play such an important part, more important than you realize, when they come to the great decisions of life, or when they come to the great crises of life.

I found a little poem the other day that illustrates exactly what I mean in this particular, one which illustrates it so beautifully that I want you to hear it:

RICHARD CORY

By Edwin Arlington Robinson

Whenever Richard Cory went
down town,
We people on the pavement looked
at him:

He was a gentleman from sole to crown,
Clear favored and imperially slim.

And he was always quietly arrayed,
And he was always human when he talked;
But still he fluttered pulses when he said,
"Good morning," and he glittered when he walked.

And he was rich—yes, richer than a kidg—
And admirably schooled in every grace;
In fine, we thought that he was everything
To make us wish that we were in his place.

So on we worked, and waited for the light,
And went without the meat, and cursed the bread;
And Richard Cory, one calm summer night,
Went home and put a bullet through his head.'

It is that philosophy and it is that thought, ladies and gentlemen, which I have in mind as I seriously consider this question of tensions.

Now it seems to me there are two things that I might suggest to you that have an awareness to these inner tensions that I think might help, and it is based on psychological, religious and philosophical truths. These truths, which I try to give, are based upon what I have verified and established in my own inner experience with these matters and if it has any validity, it is that validity. I do not want to come before you merely as a theorist with a lot of untried maxims or platitudes in regard to this self realization of life. I would rather come to you with that authority, although imperfect, yet as far as the experiences of my life are concerned, springs out of the depths of those experiences.

Now, what is one of the things I think we can do in order to relieve those inner tensions of life, this subtle thing that has a tendency within our inner selves to create a tension of life? It seems to me that one of the things to do—I know it is one of the things which I had to do, was to completely re-organize my attitude toward certain individuals. There are certain individuals in each one of our lives, and these individuals are playing a much more important part in our self realization than any of us can understand, and there were certain individuals of my life which I had to completely reorganize and readjust my own mental attitude toward. I found it necessary, ladies and gentlemen, in order to defend any defense mechanism of my own to keep me from snapping from the inner tensions of life when discouragement comes to me, when anxiety comes to me and when I have to face the identical situation which every individual faces, I had to change my attitude deliberately and definitely toward certain individuals that were occupying altogether too much of my attention in my relationships with them, to the extent that it was necessary for me not to permit the dominating quality which was exercised by them over my own relationships that were largely based upon some form of envy, jealousy or malice. In other words, what I am attempting to say is this: they were individuals that were not worth the inevitable self multilation which they were bringing to me by my disliking them or being concerned about their existence. In other words, I had to eliminate my enemies, not by eliminating their attitude toward me, that we can never do, you can never change the attitude of an enemy toward you from the enemy's point of view, but I simply had to clean up my mental house and my spiritual dwelling by eliminating

from it every personality who created within me envy, jealousy or a grudge. Do your see what I mean? I simply had to stop hating, I simply could not be disturbed by the unkind letter, the unkind message brought to me sometimes by a still more unkind friend as to what someone else thought. I had to eliminate continuously from my own mental perception these personalities that created for me in my spiritual dwelling place enmity and hatred, until today I say it quite humbly and I hope that you will understand the spirit in which I say it, for I say it in a way that I hope you will understand, I have not an enemy in the world, not an enemy. O, there are many who are enemies toward me, but I am not an enemy toward any person I know. One of the first things which you must do, one of the very first things which you must do is to clean your own mental world of the debris and the inevitable filth that comes through holding grudges and having enemies. My life and my mind must be filled, filled to overflowing with constructive, creative attitudes, and I have no time to permit myself to hate little, insignificant individuals who have no right to any area of my life at all. Much of your inner tension, and this is good psychology, good psychology, much of your inner tension is caused because you are holding grudges and thinking of hatreds against certain individuals in your life. Cast them out! Who are these people that they dare come into the sacred tabernacles of your spirit? Appraise them, think of them for what they are! They do not belong to you, they do not live in your world, they do not speak your language, and, of course, the inevitable corollary of that attitude is a difficult attitude, that of forgiveness. Not only must you relieve the inner tensions of life by overcoming your hatreds but you must go a step further and forgive.

You don't know, I wish I could make you as an individual—you are listening so intently and you are evidencing that I am speaking about areas in your own lives. One of the most interesting things in my ministry is when an individual comes to me after a sermon and says: 'Doctor Bradley, you were talking right to me this morning, right to me.' Of course I am talking to you, I am talking about human life and human relationships and you are a human being and of course there is no philosophy that fits us all, and so don't think because I might come close to you that I have you in mind. I assure you that it is not as personal as that. I wish I could make everybody, all of you who are here, every one of you know the inevitable and unutterable peace, poise, delight, happiness, buoyancy, beauty that inevitably comes to every life that banishes hatreds, refuses to hold a grudge and then gives the benediction to it all in the beauty and the joy of forgiveness. I know that most of us are rather severely and diversely challenged by life. Of course, we are. And I know that many of these experiences we cannot control. Of course, we cannot. And I know that many of us are constantly eliminating the joy of life by reiterating in our dream world, which is a dangerous world and where most tensions exist in the world of the spirit, the daydreaming world. Watch your daydreams. There are those who are concerned very frequently about the meaning of dreams. I never am concerned about the meaning of dreams that I have when I sleep, the dream world to watch are the dreams you have when you are awake, and much of the daydreaming psychologically related to tension is based upon the theory that it might have been different if we had done something else. Don't do that, I beg of you. I have met people that were having a difficult time with life and

who were constantly saying to themselves: 'Well, if I had done differently, if I had gone to this school instead of that one' and sometimes we go so far as to say: 'if I had married him instead of him, or her instead of her.' And we constantly suggest to our lives these things. Utterly stupid and utterly foolish. Cast them out of your mental equipment! Do not let it interfere for one fraction of a second! 'It' must never enter in, for when it does tension increases. There is nothing you can do about an 'if'—nothing. So when the 'if' comes, shrug your shoulders and say 'if?' 'if?' why, what does it matter, if, if, and banish the if out of your life. You will thank me for that, for it is one of the first wedges into spiritual equilibrium, for all of us have had to face life like that. I have no answer for it, I don't pretend to know. I sometimes think of my own life in that same connection. I sometimes wonder why it was that one little incident shaped my destiny over 26 years ago that sent me to school in Chicago instead of New York, where I wanted to go, a little insignificant incident. I sometimes wonder why it was that as a student I had been preaching out in Custer Park, why it was that one Saturday afternoon when I was going out to that little church to preach on Sunday, I sat down in a crowded railway coach by the side of a very distinguished gentleman who engaged me in conversation only to find that I was an embryonic preacher and quite so I assure you, and that conversation with that gentleman that day—there were four other trains I could have taken, why I took that one I don't know, there were not very many other places where I could be seated except by the side of this gentleman—and that little conversation resulted in my preaching the first sermon which I ever preached in the City of Chicago, for that gentleman made it possible. I don't know why that happened. I think of it in my life in a thousand things how that all hangs upon what we think of sometimes as one little thread of destiny, but I do know that my lot was cast here and my life is being lived here. I am trying to help mankind while I am here, and I do know that all the tensions of my inner spiritual life that I have to face and that befall me at times I can face definitely on the basis of understanding and of realization, and I know that there is not a life baffled in this audience this morning, not one, and there is not a life battle that I cannot see, not one, even in an age like this with the tensions of the spiritual evidenced as well as the tensions of society, those psychological forces abroad in the land that are unprecedented in history, with danger lurking at every interval of life, I do know, that in the midst of it all, the sound and the fury, the pomp and the circumstance, the shouting at the caesars, the bellowing of their futile guns, I do know that inside of one's soul, your soul and mine, there can be inner peace, inner calm. We can walk with kings and not lose that touch of virtue. We can listen to the noise of modern society and be quiet in our own soul, for the ultimate conquest of civilization will be the conquest of the spiritual propensities of life. When the sound has died and the crash and clatter is quiet, there will be the still, small voice, the inner voice, the inner voice of a human spirit that has won against all life's tensions, that do not find it necessary to fill the body with destructive influences, that do not have to jump from a fifteen story window or let those sacred brains ooze out of a bullet hole in a shattered skull, but who found life beautiful, found it good, no room for hate, only room for love, no room for error, only room for truth, no room for despair, only room for hope, and one man like Albert

Schweitzer, giving his genius—the greatest interpreter of Bach that the organ ever knew—giving his genius, not in the concert halls of the world, but by the skill of his fingers and the knowledge of his mind, in the heart of Africa, he heals the souls of men and the bodies of men. Albert Schweitzer will triumph as a conqueror of Africa when Mussolini is a bit of dust in history, for at the end of the only achievement is the achievement of the spirit."

ALONG THE WAY

By Dr. Preston Bradley

At last I am launching the article which I promised several numbers ago. I feel that inevitable reward which comes to one when they keep their promise. I plan each month to write briefly a few impressions, reactions, comments, criticisms, observations and interpretations which have come to me as I journey "Along The Way." They will be jottings put down in the breathing spells of a very busy life. They will be frank, short and direct. From month to month I will open up my heart and tell you my dreams, hopes and aspirations for the work I am trying to do. Your comments and constructive criticism will be received gladly. Whatever you find written here will spring warm and glowing from my experiences. I want to share them all with you. Mine has never been a cloistered life. I have been out in the front line all the time. I carry my share of scars yet I have never known a moment when I wanted to run away or desert life. Never in all the years did I ever see a more challenging time in which to live. I sometimes feel that in spite of my nearly 24 years which I have been in my church that my best years and finest opportunities are ahead. When was liberalism more needed than in this present liberal world? The extremists of either the right or left have not yet won. Nothing happening anywhere in the world has yet validated their philosophy or practice. Let us liberals hold on and work harder than ever. The attitude and tempo of society will change in the not far distant future. I was never more encouraged or had more inspiration for my work than I have today. I am glad I live in just such an hour. There is some zest to life these days.

The other day in the lounging car of a fast train I heard one of those unthinking bragging swaggering bipeds, expensively clothed, flabby of flesh, called a man, say in his cocksure loud manner, "What this country needs is another good war. That would get us out of this depression overnight." Pity him and then be grateful that his influence dies with his words. I have seldom heard a more assinine remark.

By the time you read these words the Lenten season will have begun. Our Catholic, Lutheran and Episcopalian friends make much more of the Lenten period than the more liberal and non-liturgical churches. Yet the last few years all churches are giving much more thought and recognition to its meaning and significance. Every one irrespective of creed or church ought to observe Lent. There is an important lesson in self-denial and in contemplating the spiritual values of life. Of course the sort of observing Lent which abstains from meat and gorges on fish defeats the very purpose of Lent. In the Peoples Church we observe the season somewhat more definitely than do many liberal churches. All of the morning sermon subjects deal with religious themes. During Holy Week we

hold a service every night in the church and every noon in the Erlanger Theater in the heart of Chicago's Loop. A very impressive Communion and Memorial service is held on Maundy Thursday and a most solemn service on Good Friday evening. I hope every friend and member of the church will make a special effort to be present at all of the services during the Lenten time and will develop that attitude of mind and heart which will deepen their appreciation of life. A proper observance of Lent will develop power and spirit which will make life more of a beautiful and radiant experience. The Lenten season is an opportunity for making inventory of our lives. It is an occasion for putting "first things first." We need Lent and we are missing something very beautiful and fine if we neglect the opportunity which it affords.

During the past month I have had the great privilege of meeting two men of international reputation and influence. It was a thrilling moment for me when at the English Speaking Union luncheon Bishop George Craig Stewart of Chicago introduced me to His Grace, the Archbishop of York, Dr. Temple. Altho I have been to England many times and have attended services in many cathedrals and churches I had never met nor heard the Archbishop. Slightly above the medium height, rather stout, small head covered with closely cut brown hair, small whimsical eyes, he was far from appearing the conventional bishop. Without his clerical vestments one would never take him for a clergyman. He was suffering from a touch of the gout and was using a cane in walking. I had an interesting conversation with him concerning his address which I had heard him deliver a few moments before. He is a jovial human character. Nothing pompous or ornate. I felt at home with him immediately. He does not resemble the usual idea of a great scholar or ecclesiast. He is not an esthete nor a recluse. Yet he is a very great scholar and dynamic churchman. He spoke for barely thirty minutes but not one word could have been left out without impairing his thought. In his address he gave a history of the idea of liberty and appraised it from the Latin and Anglo-Saxon tradition. It was masterly. He spoke in a rather low well modulated voice and never used a single gesture in the entire talk. His influence on the assembly was profound.

To meet and see Kagawa was an opportunity I have sought and hoped for, low these many years. Ihave read everything I could find of his and about him. He has more influence as a single personality over a greater number of people than probably any man alive in the world today. To know the man and what he stands for reveals the reason for this great power. I met him at a recent meeting in the Chicago Temple. Short, slight, wearing heavy framed glasses, his outward appearance is like a thousand other Japanese. You would never turn around and look at him after he had passed you on the street. In speaking he quickly becomes tense and convincing and it becomes inceasingly difficult to understand all he says. An hour's session with a good voice instructor would work wonders in his speaking and make it much easier on himself. When you remember he was a sufferer with tuberculosis and is stricken with a tragic eye disease—trachoma you marvel and greatly admire his hard work. These physical conditions are directly traceable to his years as a slum dweller in the most vile slum community in the world. His vision of the Kingdom of God on earth is his constant impetus for his great work. I know of no man who took upon himself a harder speaking schedule than did Kagawa on his American tour. For-

tunately for him and most unfortunate for those who might have heard him, the weather conditions prevented him from continuing beyond Chicago for a few days. He was able to secure a little much needed rest and Chicagoans had the opportunity of hearing him again. I wonder just how far the co-operative movement will be able to go in America before someone shouts that it is "unpatriotic and unconstitutional" the usual cry of those who profit most and serve least. It will be worth watching. The last words Kagawa said to me were, "be sure and let me know when you come to Japan for there is much I want to show you." He is utterly opposed to the present militaristic party of Japan. Hates war and believes its solution is to be found in a sane economic system. Whenever Japan decides for war she will have Kagawa to face. He sees clearly the defects of communism and facism and believes that the co-operative movement would prevent both. It was a lasting experience to have met him. We have set a goal for 150 new members of the church for the Easter reception. I hope every friend of the church will assist in making this possible. Kindly hand the names to me or to the church office just as soon as decisions are made.

At a recent symposium on "The Greatest Book of the Past Year" Dr. Horace Bridges of the Chicago Ethical Society, Prof. J. Leo Sullivan of DePaul University and myself were the speakers. Dr. Bridges chose, Prof. Jastrow's book, "Wish and Wisdom," Prof. Sullivan took "The Last Puritan" by Santayana and my selection was "What Does America Mean?" by Meiklejohn. They are all significant books and I heartily recommend them to you. A large audience heard the program which was given in the Medinah Club under the auspices of the Chicago Foundation of Literature.

MEN'S CLUB

On Monday evening February 10th, Canning Hall was filled with men from the church and congregation who gathered to adopt a new constitution and by-laws and hold the annual election of officers for the new year. The enthusiasm of the meeting was most enheartening and the spirit evidenced an interest which the club has never had before, 60 new members were received in the membership during the evening. The next meeting will be held Monday evening, March 16th, at 8:00 o'clock. A very interesting program will be presented to be followed by refreshments. The program will be announced from the pulpit. The complete list of newly elected officers will be given next month. Mr. M. B. Hinton was elected President and Mr. C. A. Bradley was elected chairman of the Membership Committee.

The dues are one dollar for the year. All men of the church and congregation are invited. Church membership is not required. A guest fee is charged to all who attend who are not members. The meetings will be held the third Monday evening of each month. The club will present only the best speakers and entertainers.

USHER'S CLUB

The annual dinner of the Usher's Club was held on the evening of February 20th, and as always the affair was highly successful. 300 people ate dinner with the Club which was prepared and served by the members.

Places had been arranged for 250 and the people attending above that number had to wait until places could be provided. The Usher's Club is delighted with the response to their invitation. The club is composed of the 50 men who are members of our ushering staff. Three times every week all winter the ushers are on hand in the auditorium performing their

duties gladly and effectively. We are proud of our ushers and their Club. They are working hand in hand with the Men's Club and have helped to bring our Men's Club to a position of influence and strength which it has never had before.

PASTOR'S CALENDAR

Preston Bradley made the following engagements during the month of January:

3—Address, Wesley Church, Minneapolis, Minn.
5—Two Sermons, The Peoples Church
6—Address, Woman's Club, Peoples Church
6—Address, Usher's Club, Peoples Church
6—Meeting, Library Committee, Chicago Public Library
6—Meeting, Young Peoples Club, Peoples Church
7—Address, PTA Hubbard School
8—Book Lecture, The Peoples Church
8—Luncheon, English Speaking Union
10—Address, PTA Eugene Field School
11—Address, Lake Michigan Yachting Association
12—Two Sermons, The Peoples Church
13—Address, Culture Club
13—Board Meeting, Chicago Public Library
13—Trustees Meeting, The Peoules Church
14—Address, Men's Club, Berwyn M. E. Church
15—Book Lecture, The Peoples Church
16—Address, Ill., Nurserymen's Association
16—Address, Friends of Literature Dinner
17—Address, Public Library, Memorial Hall
19—Two Sermons, The Peoples Church
20—Address, Infants Aid
20—Address, MacDowell Foundation, Chicago Woman's Club
20—Address, Men's Club, Peoples Church
21—Address, River Forest Woman's Club
22—Book Lecture, The Peoples Church
23—Address, Central PTA, Des-Plaines, Ill.
26—Two Sermons, The Peoples Church
27—Address, The Peoples Church, Grand Rapids, Mich.
28—Address, PTA High School, Whiting, Ind.
29—Book Lectures, The Peoples Church
30—Annual Dinner, The Peoples Church
31—Address, Auburn Park M. E. Church

FUNERALS

2—A. W. Warrington, Interment, Forest Home
10—Ole Swendson, Interment, Montrose
25—Ansom M. Gerauld, Interment, Rosehill
31—Charles J. Petersen, Interment, Rosehill

WEDDINGS

1—Benjamin H. Larson and Eunice G. Heck
1—Raymond Dolar and Arona Stefanik
18—Wilmer B. Cant and Katherine E. Wilson
26—Harry Fine and Peggy Erdman
29—Robert V. Wilson and Marjorie J. Flewellyn

BOOK LECTURES

Every Wednesday evening during the past month the weather gave us below zero temperatures. The streets were covered with ice and snow. Parking was almost impossible anywhere near the church. In spite of these conditions the attendance at the Wednesday evening Book Lectures has been beyond all expectations. The largest audience gathered to

hear the review of "Seven Pillars of Wisdom" when 1432 attended and the smallest was the evening of January 22nd when the blizzard and a temperature of 22 degrees below zero kept the attendance down to less than 200. It was the coldest night in the 64 years history of the Chicago weather bureau.

The Book Lectureship is now in its fourth year. With but one evening away in the entire period Dr. Bradley has spoken every Wednesday evening. The lectures close the last Wednesday evening in April. They begin promptly at 8:00 o'clock. All seats are free and all are invited. Many university and college students attend as does also many teachers and librarians from all over the city. They are the largest attended regular book lectures in the United States and have aroused the interest of publishers and authors all over the country.

The following books will be discussed during the month of March:

March 4th. "This Was Life," by James Weber Linn

March 11th. "The Last Puritan," by Santayana

March 18th. "The Thinking Reed," by Rebecca West

March 25th. "The Pickwick Papers," by Dickens. (One Hundredth Anniversary.)

The list of books for the final month of the lectures will be announced in the March Liberalist. There will be no change in this list and attendants are urged to read the books before attending the lectures.

A BARGAIN

The church season is about half gone. The days are rapidly passing. There are many who find that by the time they can arrive at the church service on Sunday mornings that the best seats are already taken. It is possible to reserve seats for the Sunday morning service only. These seats are held until five minutes before the choir processional and always assure you of the same seat at the Sunday morning service. The regular price for the entire season is only ten dollars but for the remainder of the church year you may make a reservation for five dollars payable at your convenience. Some of the largest Sunday morning services are yet to come. The Biographical series held during February always attract large congregations and then there is Easter and Mother's Day, when seats are at a premium. Why not reserve a seat for the rest of the season. Kindly call the church office Longbeach 6878 or write to the church secretary and reservations will be made. Remember you may pay for the seat as you find is possible and the price is only—five dollars.

OUR CHURCH PAPER

The little magazine which you are now reading is the church paper of the Peoples Church of Chicago, 941 Lawrence Avenue. It is published every month during the entire year. For one dollar it is mailed anywhere on earth. Every friend, member and radio listener of the church is invited to become a subscriber. Each number contains a sermon delivered by Dr. Bradley from the pulpit of the church. Other articles are included which make the investment well worth the small amount of the subscription price. 12 sermons are mailed to you at a cost of less than ten cents each.

We are anxious to increase our subscription list for every subscription directly benefits the church. All subscriptions above the cost of mailing go directly in to the treasury of the church and help with the expenses. No one connected with the magazine receives any remuneration whatsoever. The firms which advertize with us make the magazine possible. When opportunity affords

kindly mention the fact to our advertisers that you saw their ad in our church paper. It will help. Kindly send one dollar to May H. Harrison, The Peoples Church, Chicago and let us put your name on our subscription list. It will be a wise investment.

DO YOU LIKE FLOWERS?

Someone has said that "if stars are the poetry of the sky, flowers are the poetry of earth." This is true for wherever they are they bring beauty and love. Nothing adds more to the spirit of the church services than the presence of flowers on the platform. This is an invitation to every member and friend of the church and radio listener to help the church have flowers at every service. If you will kindly call the church office or write to the church secretary that you will furnish the flowers for one Sunday it will be very much appreciated.

The flowers may be ordered from your own florist who will make delivery to the church no matter where you live.

Your name as the donor will be published on the church calendar. You may designate the destination of your floral offering. After the services the flowers are usually sent to some one who is ill either in their own home or at a hospital. If you desire the church will send them to anyone whom you may desire. Will you assist us in this effort? The floral gift need not be large. Many prefer to give the flowers in memory of some loved one or friend. This too, is published on the church calendar. May we hear from you. It will help.

DR. BRADLEY'S BOOKS

The ideas and philosophy of our pastor which he has been giving over a number of years in his lectures throughout the country, have been incorporated in two books which he has recently published.

Last year he wrote his first book, "Courage For Today." The response to this book was beyond all expectations. It was published just before the holidays last year and has sold steadily throughout the year. Last summer he did another book called "Mastering Fear," which was published early in October. The reception of the second book continued the success of the first. Both books are published by Bobbs Merrill Co., Indianapolis, Indiana and New York. They are on sale in any book store in the United States, and sell for $1.50 each. If you would be interested in purchasing the books any book store will gladly accommodate you. If you cannot purchase from a book store you may order direct from the publishers. If you purchase the books in Chicago at the stores or department store book shop, arrangements can be made to have them autographed. Dr. Bradley is now working on a novel which will be published next year.

M. A. H.

BRING YOUR CHILDREN TO CHURCH

Sometimes parents remain away from the church services because there are small children in the family too young to bring to the church services. The Church School which meets every Sunday morning at 9:45, maintains a fine kindergarten teacher who takes care of the smaller children during the time of the church service in the main auditorium. Parents are invited to bring their children to the church at the regular church hour. The children will be properly cared for during the service by our teacher, Miss Gladys Wickstrom. The kindergarten Room is located on the east side of Channing Hall. If you are a stranger to the church building kindly ask any usher

who will direct you to the Kindergarten Room. Your children will receive expert kindergarten training during the entire church service. All parents whether members of the church or not are invited to avail themselves of this opportunity. Please do not feel that your children prevent you from attending the services, bring them along.

THE CHURCH APPEALS TO ITS FRIENDS

This church has many friends who rejoice in its influence and enjoy its services, but who for reasons of their own do not seek a closer affiliation. Many of these friends are contributors, either occasional or regular. This helps a great deal, especially in this time of depression. As is the case with other churches, the income has fallen off, since many devoted members are in reduced circumstances. In this difficult time we wish to continue to render the best service possible to us and we know of no way to meet the emergency except to appeal to our friends to consider the matter well and give such aid as they can. It is not desired that the church should be a burden to anyone, but any help that can be given will be deeply appreciated.

DO YOU WANT TO BE SURE OF A SEAT?

During the church year many friends and members take advantage of the opportunity to have a seat reserved until the beginning of the Choir Processional by selecting a seat from the plat in the church office or writing for a reservation to the secretary Mrs. Harrison, at the church 941 Lawrence Avenue. For ten dollars, payable when and as you are able during the church year such seat will be reserved. Spread out over the period of the church year ten dollars is easily paid by everyone. Just call or write for your reservation and you will always be assured of a seat at the morning services. Reservations are now being made. Remember you pay the ten dollars at your convenience.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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